The New Unity

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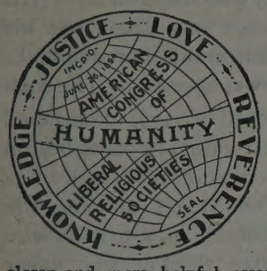

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Before us lie the hills, sunlit with promise,
Fairer fulfilments than the past could know,
New growths of soul, new leadings of the Spirit,
And all the glad surprises God will show.

* * * * *

"Onward I press, the things behind forgetting
And reaching forward to the things before:"
Ring the brave words like strains of martial music
As we pass the New Year's opened doors.

—Frederick L. Hosmer.

THE habit of churches to recognize the holiday season with a pastoral token is a beautiful one and a growing one. It is twice blessed when the token carries with it lasting merit as is the case with the pretty New Year Card of Unity Church, St. Louis, which contains eight noble New Year thoughts from James Russell Lowell, apt everywhere, but more apt to the church at home whose Unity Club is spending the winter studying the writings of the great American. Mr. Gannett and the Unitarian Church of Rochester send out Browning's "Saul" complete with helpful "Synopsis and References," together with the lines entitled "Nothing but a Poet" which Mr. Gannett wrote for the Chicago Browning Memorial meeting, soon after the poet's death, lines which are among the most forceful and beautiful that have been struck from his rare and helpful lyre.

THE editor of *The New England Magazine* in the Christmas number, puts in some wholesome missionary words concerning Christianity as compared to "Christmas Christianity." This, for instance:—

> When Christ was born, he was straightway wrapped in swaddling clothes and laid in a manger. When his gospel was born, it too was straightway wrapped in swaddling clothes; and the church and the world have gone on swaddling it from generation to generation, binding it hand and foot,—and that it has not become entirely inert by the process is an amazing proof of its vitality. It has been bound by deacon, priest, bishop, cardinal and pope; it has been gowned and mitred and croziered, bedizened by alb and chasuble and scapular and stole; it has been hemmed in by bell and book and candle, by mass and eucharist and close communion; it has been buried under Athanasian creeds and Augsburg Confessions, Tridentine Decrees and Thirty-nine Articles; it has floated the vagaries of every sect put down in the almanac; it has been turned to account by every tyranny from Constantine and Clovis to the Standard Oil Company; and it has been patronized by Belgravia, Back Bay and Murray Hill.

A CERTAIN class of philosophers have taken much comfort in the perfection of the enginery of war as instruments of peace. They have told us that war would become so destructive eventually that no nation will dare enter upon it. If this be true, a very angel of light is the wizard of Llewellyn Park. Mr. Edison comes promptly to the front with suggestions of how by electricity we may plant our harbors with death and destruction ready at the command of a man who sits securely in his office and touches the button. But human nature is reckless stuff. It is not easily scared but it is easily wooed. A kiss is more powerful than a cannon. Men have been conquered by the latter who have stood unflinchingly in front of the former. It is safer to trust the gospel of kindness. The United States is most secure when it leaves its ports wide open and says to the bloodthirsty world, "Come and cut our throats if you like, we will try to love and serve you still. If you possess yourselves of our land why then our hard problems will be yours, that is all. The tax collector of the universe will present his bills to you and not to us." Thus invited, who dares assume the unwelcome and dangerous task of invasion? In his triumph the tyrant was afraid, according to Browning's poem, "Instans Tyrannus."

THE annual record of the Meadville Theological School for 1894-95 is at hand. It contains the annual catalogue, the report of the board of instruction and a very full and clear report of the treasury, which sets forth in detail the condition of the institution. The entire exhibit is very gratifying to the friends of the institution and interesting to inquirers. There is at the present time, to our thinking, no freer or more stimulating atmosphere for one who would prepare himself or herself for an active ministry of universal religion, the practical work of the open church, than is offered at Meadville, and still it is not what there ought to be. Meadville is in the line of still greater efficiency and nobler usefulness. The striking transfer of the basis of religious fellowship from theological to sociological grounds, which is now taking place everywhere, gradually increases the opportunity of the minister and consequently intensifies his need of professional training and special equipment not only in the "what" but in the "how" of it.

THAT was a happy thunderbolt that struck the Commercial Club of Chicago last week, when some direct thrusts at the city government led Mayor Swift to out-do Chairman Baker in plain talk, the central pith of which was that municipal corruption found its center not among the saloon bummers, the "ignorant foreigners" to the west of State street, not even in the City Council where franchises are bought and sold, but among the silk stockings east of State street where the capitalists dwell. Franchises that cost the hundred thousands must be bought by the millionaires who have such thousands. If the plain talk of Mayor Swift can only discover these purchasers and fully inform the public concerning the very respectable evaders of taxes, and the cultured and traveled proprietors of municipal franchises which fatten private purses at the cost of public weal, we will begin to see a better day. Gentlemen, you are now looking for the thing in the neighborhood where it is "hot."

THE tendency of the religious discussions of the year on the part of all parties concerned is not to defend the boundaries of their denominations or to emphasize distinctions, but to deny the existence of thought boundaries. The best Presbyterian

preaching of the year has been talking of a time when Presbyterianism will grow to be world inclusive. The Baptists have been protesting that they have no thought which limits fellowship. The Universalists have been arguing that there can be nothing larger than their thought and that their little denomination is big enough to hold the world. The Congregationalists are saying there is no need of moving out while there is plenty of freedom within. The dominant habit among Unitarians this year is to paint the ideal religion, forecast the future of humanity and write across the face of this sky, "This is Unitarianism." The Jewish leaders are busy in proving that Judaism is not only now but always has been a world-inclusive religion. In all of this we rejoice. Let all of us exploit the ideal and the subtle laws of language will shape the dictionary and fix the terms of the future by ways that cannot be described and with results that cannot be anticipated.

"THE *Federalist*" is the name given to the missionary bulletin which represents the joint work of Revs. G. B. Penney and L. J. Duncan; the former is the leader in the hopeful and unique missionary venture looking towards the organization of La Salle County in this state into a liberal parish, the latter, as our readers well know, is the pastor of the successful and prophetic "Church of Good Will" at Streator, one of the leading cities in La Salle County. This well-printed twelve-page sheet is promised monthly. It contains a goodly amount of general reading matter with two pages of special matter concerning the Church of Good Will and two or more to the missionary work of Mr. Penney. We bid *The Federalist* welcome and trust that it may be the instrument of finding many new helpers and of leading these helpers to their usefulness. The appearance of *The Federalist* is timely. In another department we publish this week Mr. Duncan's careful, deliberate, and to our mind, very wise study of the missionary problem, which he presented at the State Congress recently held at Freeport. We commend it to the careful study of our readers. It will interpret the purpose and methods which these two ministers, armed with faith and equipped with youth, will try to work out first in Streator and La Salle County, then in the State of Illinois and from that throughout the nation. There is a strategic advantage in working along territorial lines, those fixed for us by state and county organizations are ready at hand. We will continue to watch with interest the growth of this missionary movement in La Salle County and pledge to it our hearty support and cordial fellowship. It is thus far the most important because the most venturesome and unique child of the Liberal Congress.

ANENT Mr. Chadwick's appreciative review of "Matthew Arnold's Letters" we wish with him to bear testimony to the winning quality of these letters. They let us into much that was noblest in English thought for the last generation. But they also show us still a man rimmed around by letters, the victim of a culture that sometimes imprisons when it ought always to release. These are heart letters of the foremost scholar of England written to his nearest, and consequently must reflect what was uppermost as well as what was bottommost in his heart. They contain some two hundred pages written during the awful war years in America, years in which history will recognize the great and last struggle of human slavery to maintain a foothold in the civilized world, and still, if we have made no mistake, there are but three allusions to the American war in all these letters; in one of which he tells his sister that the topic for composition to the students in the "Training Colleges" that year was "Concerning the State of Things in the United States," and that there was really not "one per cent of them who did not take the strongest possible side for the confederates." He adds, "You know from what class these students are drawn." We do not so clearly know, but is it not safe to assume that it is from that cultured, polite, ecclesiastic, indolent and elegant class in England which represents the socially conservative, the stupidly aristocratic elements that are the menace of progress in all the world, and not the more plebian, honest, striving, stumbling, working, sometimes sinning and often ungracious masses which is the hope of progress in all the world? The next time he mentions us during our struggles is to say that "to be too much with the Americans is like living with somebody who has all one's own bad habits and tendencies." The last time he mentions us is in the letter to his wife, in which he speaks of the "tremendous news" concerning Lincoln's assassination, of which he says, "If it had occurred two years before it would have been an immense loss to the North, but now his work is done." One is almost horrified to see how even the assassination seems, to use his own phrase, "to raise America in one's estimation" because "there is something of the dash, of the tragic, romantic and imaginative in it so unlike anything Yankee or English middle-class." Twenty years later, when he himself visited America, the literary man seems to have broken somewhat through the mist of letters. To the same sister he writes of the buoyancy caused by the freedom from constraint everywhere to be seen in America as emphasizing the way "in which the aristocratic class acts as an incubus upon the middle class at home." The citizens of Chicago may well try to enter into the thought and experience of Matthew Arnold when writing to a brother, from New York, he said, "I would sooner be a poor priest in Quebec than a rich hog merchant in Chicago."

Eighteen Hundred Ninety-Five.

A Retrospect.

It is good to take account of stock at the end of the year but it is a difficult thing to do, especially when the stock is an intangible kind and the invoices are to be spiritual ones. But in lookingback we can at least note some of the losses. Some of the names of the "immortal dead who live again in pulses stirred to generosity," already glow upon the pages of history among which are James Dwight Dana, the great American geologist, the venerable professor who died young in the eighty-second year of his age; Thomas Henry Huxley, the stalwart fighter, the heroic champion of Darwin, when Darwin had no friends, the man who in the New York harbor said if he was not a man he would like to have been a tug because "it was so full of energy and usefulness." His contribution to science was great but his contribution to intellectual independence and moral integrity was greater. The nine volumes of his collected essays, completed this year, make a most valuable contribution to the library of the common man as well as of the cultivated; John Stuart Blackie, the brave, quaint old Scotchman, a heretic who never was hated, a free thinker who never lost his Christian heart and his Scotch integrity; Louis Pasteur, the father of bacteriology, the man who by his discovery put an end to the silk-worm disaster. By so doing Huxley declared that he "saved to France more money than it lost in the Franco-Prussian war." This son of a tanner has robbed hydrophobia of its terror and put numberless diseases within the control of man. This last year the United States and Germany have each lost their greatest publisher, Mr. Houghton, who in 1855 started the *Riverside Press* at Cambridge in an old alms-house, with the motto "*Tout bien au rien*"—"Do it well or not at all," and worked himself to the head of the noblest printing house in America. The story of the growth of the Houghton, Mifflin Publishing House is almost the story of the growth of American culture, whose publication list represents the best there is in our literature. In Germany, Mr. Tauchnitz, the great publisher of English books; Gustav Freytag, the great German novelist; Professor H. H. Boyeson, the Norwegian emigrant boy who rose in America to international fame and usefulness; W. W. Story, the artist poet who lived fifty years in Rome but was always an American; Secretary Gresham, Frederick Douglass, Philip Phillips, George F. Root, the last two the greatest song givers of America; William F. Smith, the author of our national hymn, "America," and Eugene Field, the poet of children, have all gone during the year,—nay, they have all come during the year into the life that lasts.

Looking back across the year there are a few events that loom up. Above the groans of hard times may still be heard the rejoicings over Seth Low's gift of a million dollars to Columbia college; Carnegie's three millions to public libraries and the many millions that have come to the Chicago University. We see the North and South, the blue and gray joining hands and reverently bowing their heads around the shaft that commemorates the heroism of the defeated thousands whose bones lie in Oakwood cemetery. We see these same friends shaking hands on what was once the gory fields of Chicamaugua; we note the triumph of the

Atlanta Exposition, greatest of which was the triumph of the black man Booker T. Washington, who by his eloquence and humanity lifted that exposition above race lines as well as sectional hatred. We see a great interest aroused in better educational methods, the so-called Herbartian system arousing what may yet be an enthusiasm for reform that will mark an epoch in education.

But this is not all we see. Here is the testimony of "Cannon Farrar" in the October *North American Review*. He tells us "that on hospital Sunday every church of every denomination in London is appealed to by earnest, impassioned preachers and still the gross result is but from two hundred to two hundred and fifty thousand dollars of our money for the hospitals of the city, while the next day we read that five hundred thousand dollars has been emulously poured out by a handful of rich people at Christie's to purchase buhl or bric-a-brac or Queen Anne plate or Louis Quatorze furniture, and that more has been bidden for a gold snuff box or three Sevres vases than is contributed by several of our wealthiest congregations. Our much belauded churches are, when nationally estimated, a proof of our meanness and not a monument of our munificence." Is not this as true of America as of England? Probably much more true. Over against our millionaire benefactions we must remember with permanent humiliation the halting, questionable, if not craven spirit with which the Bemis episode in the history of the University of Chicago was met and discussed in many quarters, both inside and outside the administration.

We remember with pride that two bullies failed even in the remotest and most crude corners of our nation to find a place where they could mangle one another for the edification of rowdies and for pecuniary gain, but if a newspaper item is to be trusted, forty lives this last year have been sacrificed on the athletic grounds of our universities in foot-ball contests, a larger number than all the recorded deaths in the prize fights of the modern world according to the same authority.

Saddest of all, the year has rounded to its close under the awful clouds of Armenian outrages, Cuban tyranny and an impassioned clamor or at least a senseless readiness to invoke the gods of war between the two nations that claim to be the vanguard of the world, the hope of democracy. Shame! Thrice shame! upon those who so easily desert the slow patience of reason, the complexity of the problems of peace for the hot impatience of passion and the easy though costly solutions of war. The old atrocities are still with us. The old crimes are still possible, but we will not let these near clouds disprove the sun, not degeneracy but regeneracy is the necessity of our unfinished life. Spiral is the movement of evolution and though we return to the old points of barbarity, cruelty and vice, we are a cycle above the old manifestations. So we will not despair or lose our faith that "Eighteen Ninety-five" has added to the permanent wealth of the world and that "Eighteen Ninety-six" will be a more glorious year. We can count the noble deaths of the year gone. None of us will live long enough perchance to count the noble births of Eighteen Ninety-five. Ere their record is made ours will be closed. So if hopefulness is not to be justified by argument, if progress must be a thing of faith and not of demonstration, we will still believe in progress. Ignoring no statistics, giving all the grim figures place, recognizing the full and fell potency of the bad, we will take our bitter-sweet consolation and plant our faith in fortitude. In the words of the poet Howells, found in his latest book that has been characterized as "grim," let us find ground for hope.

"So many men, on such a date of May
Despaired and took their hopeless lives away
In such an area, year after year;
In such another place, it would appear
The assassinations averaged so and so,
Through August after August, scarce below
A given range; and in another one,
March after March, it seems there were undone
So many women still about the same,
With little varying circumstance in their shame;
Burglaries, arsons, thefts, and forgeries
Had their own averages as well as these;
And from these figures science can discern
The future in the past. We but return
Upon our steps, although they seem so free.
The thing that has been is that which shall be.
Dark prophet, yes! But still somehow the round
Is spiral, and the race's feet have found
The path rise under them which they have trod.
Your facts are facts, yet somewhere there is God."

Old and New.

Star Dust Revealed by a Sunbeam.

THE sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people. From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God in whatever place or company you are thrown, a witness for charity and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.

POISON IN IAN MACLAREN.—The editor of *The Southwestern Presbyterian* feels constrained to warn his readers against "the subtle poison" of humanitarianism which he finds lurking in some of the Drumtochty stories by "Ian Maclaren." For example, in the case of the good physician, Dr. Maclure, it appears that with all his kindness of heart and nobleness of character, he was not "a professor of religion or even an attendant at church." And there is the honest and faithful postman who finally risks and loses his life to save a widow's child. Yet Posty is between times and off duty a sorry drunkard—his only regret about his dead brother, like himself intemperate, is that he refused an invitation to drink with him on the night he died. But "the worst example of all" is found in the story of the girl, Lilly Grant, whose dying hours are made happy and content by the deception practised upon her by the loving, gentle and sympathetic Jamie Soutar. The great grief of the dying girl has been the apparent neglect of her mistress whom she had served so well. Jamie disposes of this source of unhappiness in the only way that seems open to him. He tells Lilly Grant that her mistress had actually been twice a day at the hospital to inquire about her. He also produced twenty pounds in gold, his own, which he had drawn from his savings in the home bank, and represents it as her mistress's gift. "Here we have," says *The Southwestern*, "the very doctrine unblushingly taught by Jesuit casuists, that one may steal or lie 'for the greater glory of God.'"

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

A Reverie of the Past.

BY C. A. KEELER.

This thundering epic of time and of tears
With its terrible story titanic and grim,
How it moves us to wonder and spells us with awe
As we read it and reel through its tumult and strife.
How awful this tale of the past with its troubles
Through conquering ages down trampled by truth.
Oh time and eternity battling unceasingly,
Never shall end this insatiate strife,
Am I but a spark in the drama of ages
That flashes from darkness and burns into naught,
A bubble that floats on the ocean eternal
And bursts on the crest of a white wave of time?
Nay, nay, I remember in æons past counting,
When lowly I groped in the gloom of the sea,
In the glamorous gloom of the passionless deep,
A lowly ascidian, feeble and powerless,
Strong but in longing and yearning for light.
Silently, ploddingly, haltingly seeking,
I found the first treasure that heaven had sent,
I found it and clung to its beauty and majesty,
World without end it revealed to my sight.
The wonderful world of the sea and the silence
Were mine, only mine to desire, to own,
I burst from my bondage with thoughts that aspire
Still higher amid the wide waste of the deep.
A fish I had grown with the speed of the foam
And I lashed through the waters and leaped at the stars,
I fled from the giants infesting the deep
And I grew, ever grew as the ages swept past.
I leaped at the stars and I longed in my leaping
To breathe the fresh air of the crystaline sky,
Milleniums passed while I strove for my freedom
And crept to the shore there to grovel and toil,
To crawl through the slime of the shores and the shallows.
A reptiline thing I was destined to be,
Till the warmth and the passion still potent within me
Broke forth in my blood and impelled me to climb,—
To climb on the mountains, to leap in the forest,
To fight and to fall and to mount on the slain,
To triumph exultant with fangs deeply bedded
In the flesh of a foe where the blood spurted fast,
Relentlessly bedded as greedily gorging
I fed on the foe I had conquered and killed.
All this I remember as backward I scan
The mighty world epic that fate has unrolled,
This epic of life I have lived in and longed in,
Have fought in and loved in through infinite time.
This past that has left me its slave and its master
As faster receding in wave after wave
I stand and behold it, I clasp it and hold it,
When lo, it retreats to its limitless grave.

We Fight Only For Right and Duty.

BY E. P. POWELL.

Let all the people cry aloud and spare not. President Cleveland mistakes not only history and national duty, but the temper of the American people. Does the growth of altruism and internationalism and humanitarianism amount only to this that one man by a breath can blow it all aside and plunge into a useless war the two brother nations of the globe? Are we not Christians? Are we not Saxons? Do we not live in the dawn of the 20th century? Are not our interests one, as well as our blood?

And why shall we fight? Because of a difference of opinion between England and a South American tribe of mixed Indian and Spanish blood that never kept the civil peace for five years. What would England do at the worst? Add to her recognized colony a strip of disputed land over which her government will be incomparably superior and more benign than that of her opponent. Will that endanger the peace and

prosperity of the United States? Alas then for the fragility of our Republic.

What does President Cleveland propose? First to intervene, if necessary by war, to every dispute between an European power and the ever-shifting sands of South American governments. What does this involve? Nothing less than a chance of fighting with England and France and Spain all at once? To do this we must protect our whole coast on two oceans from attack and invasion. But the harbor of New York has not even there two guns in place—while two hundred will be needed to prevent bombardment. Not a European coast but is in a state of bristling defiance; our is exposed at every point. A war of any moment would demand an immediate outlay of one billion of dollars. Crespo well may afford to send up skyrockets for the generous American Republic. He calls Mr. Cleveland brother!

But "the Monroe Doctrine demands our fealty to a great principle!" Does any student of history pretend that any of our early presidents were such fools as to fly at the throat of England for the sake of preventing a boundary settlement along her colonial frontier? On the contrary, just now in New York they are celebrating the anniversary of our first commercial treaty with Great Britain:—a treaty so truckling that Mr. Jay who negotiated it was burned in effigy in every state of the Union. Jefferson and Madison and Monroe never dreamed of carrying such a chip on the shoulder as that which is now called the Monroe Doctrine. What they did assert was that foreign powers should stop trying the conquest of America. The pope sliced America into two halves, and gave one to Spain, one to Portugal. Later England and France divided the continent between themselves. In 1808 the British minister to this country, Mr. Merry, carried on a correspondence with Burr and helped him hatch a plot to break the Union. For sixteen years General Wilkinson, our senior major general in command of the Mississippi Valley, received a yearly stipend from the king of Spain to use his influence to arouse a revolt of the Southwest to join with Spain who then held Mexico. Those were not days like these. Monroe warned Europe to keep hands off. He never implied in the remotest degree that we intended to set up a protectorate over all America.

Recently I said Mr. Cleveland should adopt a more aggressive foreign policy. I meant an enlightened, American, nineteenth-century policy—not a reactive, heathenish policy. Cuba lies just at our door and cries for sympathy; but she cries in vain. Hawaii established a Republic in the ocean and was recognized by all the leading powers of the globe, the United States included. But Mr. Cleveland entered into official correspondence with the dethroned Mrs. Dominis. It was international treason. Our president might as well have entered into correspondence with Louis Phillippi when he was dethroned, and proposed his restoration. There are little kinglets and queenlets tumbled out of the way every year in South America or Africa. We have nothing to do with them.

The doctrine promulgated by President Cleveland's message has skocked civilization; it has subverted commerce; it has endangered the peace of the world; it has cost us already millions of money; it has brought to the front the "dogs of war." They are barking for blood. Religion and civilization count for nothing. Let us all unite in a voice that can be heard, that will be heard, America has the courage to do right; but she has no sons to sacrifice on the altar of a useless war. Shame on a press that has no patriotism above that of bullies and street gamins.

Isaiah's Rationalism.

BY J. B. DUNN.

Isaiah, the prophet, seems to be a much abused author, who is well worth study by our foremost thinkers now. Not one of these can express a more profound contempt for ceremonial religion, or more perfectly show that profound self-respect, and respect to brother man as to ourselves, are the only means by which we may be brought near to God, and thus secure the great salvation. I quote, I:11–18:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs, or of he goats. When ye come to appear before me who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; iniquity even the solemn meeting.

Your new moons and appointed feasts, my soul hateth; they are a trouble unto me; I am weary to bear. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Remark here that the prophet does not doubt man's reason. He leaves it between us and God, as it is between man the only guide of life.

Now if reason is to be trusted, knowledge, with consideration, becomes righteousness. Thus v:13: "My people are gone into captivity, because they have no knowledge." And, xi:9: "They shall not hurt nor destroy in all my holy mountain, for the earth shall be filled with the knowledge of the Lord."

The prophet's appeal to reason in the name of God, shows that in his view there is always a good human reason for the Laws of God. Hence, xlviii:18: "O that thou hadst hearkened to my commandments. Then had thy peace been as a river, and thy righteousness as the waves of the sea." I merely refer to lviii:1-12, because with very different forms of expression it very closely conforms to the first quotation. The verses are well worth attention. I further quote lxvi:i-4, because it strikes all ceremonials from the list of duty as defined by the prophet:

"Thus saith the Lord, the heaven is my throne, and the earth my footstool; where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord; but to this man will I look; to the poor and contrite of spirit, and that trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called none did answer; when I spake they did not hear; but they did evil before mine eyes, and chose that in which I delighted not."

Who can doubt that the delusion that ceremonial duties performed painfully to God have some real virtue in them, is the great delusion which keeps us from lovingly serving God in his human image? A second delusion is that God loves the performers of these worthless ceremonials, and treats them better than those who neglect them. These delusions put men by the ears, instead of hand to hand. They are chosen of God in the eternal order as the direct result of unmanly folly of pretending to do what we know cannot be done, namely to please God by trifling, which is worse than mere idleness, while our brethren suffer for our help.

"Show yourselves men," is an exortation of Isaiah. Have we not been children in matters of rational duty long enough?

Jesus agrees with Isaiah. He uses the Sabbath for man, rejecting it as a special day for God; rejects prayer in public, confining it to the bosom and spirit of the supplicant, denies the right of one man to rule another, wholly neglects rites of sepulture, and limits our duty to being like God, who doeth good to all. In short, Jesus was a man, and being such was a Son of God.

As to the abuse of Isaiah, I am satisfied that some Jew of the captivity or later spread out his prophecies so as to cover a long time after his death. It has been said that a second Isaiah commenced to write about chapter 43d. But there is as good reason to claim for him chapter 14th, verse 2d, of which intimates that the Jews had been captives to Babylon before it was written. But chapter 13th and chapter 14th to the end of verse 23d, except verses 1 to 3 inclusive, is a burden of Babylon which might well have been written, and no doubt was written, before Sargon took Babylon in the time of Hezekiah. The first three verses of chapter 14th were inserted after the captivity and the victory of Cyrus. This insertion, and that in chapter 44 beginning at verse 21 to the end of verse 4th, chapter 45th being inserted in the book of Isaiah, would go far to conciliate Cyrus, and save the Jewish captive. I need not point out other interpellations in this line, but could readily do so.

Another class of priestly writing is occasionally thrown in. Thus, lvi:1-8, contradicts Isaiah as shown in the citations, and is inserted in the interests of the priests. There are others of this kind which I need not point out here.

The books of Daniel and Esther, and the palming of Deuteronomy and Leviticus upon Moses, show that at the time of the captivity the letters of the sacred books had not been counted, and that those who were fed off sacrifices took advantage of the fact. As to nearly all the prophetic glorification of Israel and her continuance forever, there could scarcely have been a better time for its expression than in the last years of Hezekiah, when Senacherib's army left Jerusalem in peace.

Matthew Arnold's Letters.*

To those who knew Matthew Arnold only from his books and other writings these volumes will be something of a revelation. For it is hardly to be questioned that the personal impression made by his public utterance was disagreeable. It has been many times objected that however much of "light" there might be in his writings there was little of that "sweetness" of which also he was the avowed apostle. But in these letters "sweetness" is the prevailing note. The superciliousness and the insolence of his books do not appear. What we do find is a manly self-esteem; earnest self-criticism; the consciousness of lofty aims and the hope of furthering them somewhat; a criticism of his compeers on the whole very genial (perhaps relatively less fair to Tennyson than to others, so that we almost suspect a little jealousy of the wider fame); a comment on the current situation that is always interesting but not always justified by the event; a very touching interest in cats and dogs and other animals; and last but not least domestic affections of the most charming tenderness and the most virile strength.

His loyalty to his father's memory and fame was something central to his thought and life. He always speaks of him as "papa" and, so named, Arnold of Rugby is transfigured in a fresh and rosy light. His

*Letters of Matthew Arnold 1848-1888. Collected and arranged by George W. E. Russell. In two volumes. 12mo. Cloth, $3. Macmillan, New York.

mother outlived his father nearly thirty years. These volumes are superior to any index or table of contents,—outrageous pieces of neglect,—but our impression is that more of the letters are to her than to any other person. They make her the companion of all his intellectual and trivial aspirations. They are full of sympathies and affections that must have been to her an unspeakable solace and delight. There are many letters and much detail in others that might easily have been spared. Of one thing there is "damnable iteration"—his work as school inspector. And yet nothing is more instructive than this very thing. George Sand found in him a suggestion of the young Milton. We have found ourselves repeating scores of times Wordsworth's line about Milton as applicable to Arnold:—

"The lowliest duties on himself did lay." Would it have been any better for him or for us if he could have slipped off that heavy burden which he carried for so many years and given all his strength to literature? It is a difficult question to decide.

There are many beautiful descriptions of natural scenes and objects; many admirable judgments of authors and their books; many passages of great earnestness and illumination for the conduct of life. The man is far from being formidable as we see him here. He has his small economies and a truly British (or shall we say American?) satisfaction in rubbing up against people of importance. The good things said about himself he reports with double pleasure—that of his own enjoyment of such things and that which they will give his friends. Of hostile criticism he had his full share, but he took the chance of war and, if it embittered him sometimes for a moment or a longer time, his editor has dishonestly concealed the fact. For some reason there is less mention of his books about the Bible than of the other, although none were more important. His letters from America are amusing on account of their remoteness from many things which are familiar to Americans, their perversions and distortions of many others. Probably we do as ill when we go to England. His emphasis on matters of eating and drinking is at once comical and disagreeable. The families whose hospitality he enjoyed will read these parts with some anxiety to know what he thought of *their* breakfasts and dinners. There is no accounting for tastes. We ourselves prefer iced water to tepid and like a napkin at breakfast with our eggs. Mr. Arnold was not always heard in his lectures so well as he imagines. His sense of our kindness was as acute as we could wish. His preference for Philadelphia to Boston as an attractive city is, perhaps, the most astonishing thing in a book in which the astonishing things from first to last are not a few. J. W. C.

An Independent Congregational Church.

(The following address was delivered by Mr. A. C. Kingman at the Installation of Rev. T. J. Horner over the Battle Creek Church, and will be interesting to the readers of THE NEW UNITY both for its intrinsic worth and for the striking object lesson it gives of the natural evolution the Congregational churches are going through. —ED.)

Members of the Independent Congregational Church and Society of Battle Creek: We have called the Rev. Thos. J. Horner to be the pastor of this church and have met here tonight to publicly ratify and confirm that action. Like the Pilgrim church at Plymouth, Mass., we are a congregational body; that is, we manage, control and direct our own affairs. The form of government of this church is a pure democracy. We determine what officers shall be chosen, and we elect them; who shall be admitted to membership and the manner in which they shall be admitted.

We choose our own pastor or minister, and when the contract relations between the church and its minister are ended we dismiss him. All these acts are subject to no revision or investigation by bishop, council or convention, presbytery or synod.

In harmony with the Independent Congregational principles of the Pilgrim fathers, this church has the same authority to ordain and install its ministers, that it has to determine whom they shal lbe. If the ceremony is ever performed by another minister, his authority so to act would be wholly derived from the church.

With this principle in view the president of the Board of Trustees has appointed me, a layman, and a member of the society, to represent the church on this occasion and perform the ceremony of installation.

Thos. J. Horner: By the unanimous vote of this society, you have been chosen to become the pastor of this church. You have accepted our call. By virtue of that acceptance and the authority of this church I now install you in this pulpit as pastor of the Independent Congregational Church of Battle Creek.

With these formal words I might close this part of the service, but a few words respecting the relation of pastor and people which we have now established, will not be inappropriate.

The pew and the pulpit must work together. There are certain duties that devolve on each, and if this church is to be and do all that becomes a Christian church, each must perform his part.

This church is a voluntary association of earnest persons, not limited to any form of faith, but united in the love of truth, and in the spirit of Jesus Christ for worship, for religious thought and inquiry, for moral self-improvement and for human helpfulness.

We do not ask you to subscribe to any creed, nor are you come to watch over us as a theological policeman, but we do ask you to preach the truth. Like the Pilgrim fathers who preferred to be "God's free people" in the wilderness rather than slaves to tyranny in England. Our people desire "to walk in all the ways made known or to be made known unto them." "The Lord assisting them."

The truth so far as we know the truth is our creed, and nothing that is true now, or ever will be true in the future, is heresy in this house. We ask you to broaden and strengthen our knowledge of the truth.

There are those in this congregation of deep religious convictions and to them the liberal faith should be presented in all its beauty and fulness. We believe that our faith is something more than a mere denial, or a protest against those tenets of a Christianity, that are essentially unchristian.

Preach the living, vital faith of a practical Christianity and you will not have to preach to empty seats.

This pulpit is a rostrum from which the truth may be spoken in all its fulness without fear of the charge of heresy, or dread of the ban of excommunication. Accepting that only as authoritative which is true, we hold reason and conscience as man's God given endowment for the discernment of truth; therefore, I say, preach the truth as God gives you to see the truth and with your aid and co-operation we will build here an institution that will be the center of all that is good and true and beautiful in religion and morals, and men will come to love it for it will be unto them no other than the house of God and the gate of heaven.

And now allow me to greet you as the chosen pastor of a free people.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Responsive Reading.

VI. Selected from the Brahman Scriptures.

BY REV. CARLETON F. BROWN.

"Iniquity once practiced, like a seed, fails not to yield its fruit to him who wrought it; if not to him, yet to his sons and grandsons.

To injure none by thought or word or deed; to give to others, and be kind to all—this is the constant duty of the good.

High-minded men delight in doing good without a thought of their own interest; when they confer a benefit on others they reckon not on favors in return.

This is the sum of all true righteousness—treat others as thou wouldst thyself be treated; do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee.

In causing pleasure or in giving pain, in doing good or injury to others, in granting or refusing a request, a man obtains a proper rule of action by looking on his neighbor as himself.

The noble-minded dedicate themselves to the promotion of the happiness of others—even those who injure them. True happiness consists in making happy.

Bear railing words with patience; never meet an angry man with anger, nor return reviling for reviling; smite not him who smites thee; let thy speech and acts be gentle.

Conquer a man who never gives by gifts; subdue untruthful men by truthfulness; vanquish an angry man by gentleness, and overcome the evil man by goodness.

Praise not the goodness of the grateful man who acts with kindness to his benefactors. He who does good to those who do him wrong alone deserves the epithet of good.

The little-minded ask: 'Belongs this man to our family?' The noble hearted regard the human race as all akin,"

Our Missionary Problems.

A paper read before the Illinois Liberal Congress at Freeport, November 20, 1895, by L. J. Duncan, Pastor of the *Church of Good-Will*, Streator, Ill.

This body seems to have made the grave mistake of taking seriously the statement of the objects of the American Congress of Liberal Religious Societies, and, by acting upon that ideal, to have brought upon the parent body the reproach of doing something imprudent as imperiling the very life or, at least, the efficiency of the Congress. Can it be that the Congress platform is after all a Frankenstein?

From the tenor of some of the criticisms which have been made, it would seem that the aforesaid statement of objects has been regarded by some good people in much the same light that politicians regard their party platforms: excellent stuff upon which to build campaign speeches and to fool the people, but in no wise to be taken seriously or held as binding when it comes to the practical problems of the administration.

But some of us, meeting a year ago at Streator, did not so regard the platform. We thought it meant just what it said, and so, guilelessly set out to practice it. Right here in Illinois if anywhere, we said, that idea can be carried out, and a concrete example of its working efficiency be given. So we resolved, and so we did The man was found upon whom all concerned could agree. Money was subscribed by different societies in the State, and a committee, ample in numbers and sufficiently representative of the various denominational interests was selected to supervise the work.

Our missionary began his work last January and very soon found himself in the situation of the man who had a gun but didn't know it was loaded. Notwithstanding that in selecting a field of work he carefully guarded against infringing on any territory already preëmpted by any of the liberal denominations but, on the contrary, was particular that it should be in a locality where there was an existing demand for what liberal religion has to offer but where no effort was being made or even contemplated, by any liberal denomination, to supply that demand, he suddenly found himself offensive to his denominational brethren, and his work an occasion of reproach to the Congress.

What was his work and what its success his report will show. What I ask you to keep in mind about it is this, namely: *it was directed toward the organization of liberal elements representing all grades of so-called liberal religious convictions which heretofore have been, and, but for this effort, would still be unorganized.*

These people he found were not only ready but eagerly receptive of what word he had to speak in the name of religion. In him they found a voice which could utter what had long been their inarticulate faiths. To them his message came like rain upon the parched earth, to cool the hot fever of their discontent with the old, and to nourish and to invigorate the germs of their truer thoughts and nobler impulses until they felt the quickening of a new motive within them—a fresh interest and purpose in life, a higher and worthier hope of human destiny, a kindlier and diviner sense of union with their fellows "under the great law and life of love." In accordance with the spirit and intent of the Congress, no denominational interests have been interfered with nor in any wise jeopardized. The centers of religious thought and life thus organized have been gathered around those ideals and purposes which all liberals hold in common. The constituency of the new organizations comprises representatives of all liberal faiths and those who profess no denominational allegiance. Each has been left free to frame and to hold that form of belief and to claim that fellowship which seems to him best; but all are united in the common purpose to promote a rational, optimistic and working faith in those principles of thought and conduct which appeal to the highest and best in human nature, and to put within the reach of men the means whereby they may learn life's deeper meanings, the significance in the divine economy of every human career, however mean, however noble, and the relation of each social unit to his fellows. This is done in a broad and tolerant spirit of good-will which, frankly recognizing inevitable differences, does not permit them to impede the success of their common purpose; and in the mutuality of this spirit and purpose the people have found their sufficient bond of union. They have formulated no new creed but cordially welcome those of all creeds and no creed. It is not the erection of barriers but the leveling of all barriers of creed and race in the universal spirit of the love of truth and goodness, and the determination to make them potent factors in the religious thought and life of the world.

Now I dare say that it is precisely this sort of work which every liberal religious body in America would be glad to promote if it could; which every liberal religious body would like to see done whether it could promote it or not. Certainly it is in direct line with the tendency and spirit of the age in every branch of thought and action—the tendency to unity and to economy of energy.

Even our orthodox brethren, some of them at least, begin to feel it. At the opening of the Lane Theological Seminary this year, Dr. Morris, speaking of the need of greater catholicity in Christianity, asked these pointed questions: "Is there not on one side too much of dogmatism in our theological atmosphere? Are there not some Christian men about us too much concerned about minute differences in doctrinal statement, ignoring too much, meanwhile, the great underlying principles of doctrine in which these differences find their proper harmony?"

Again, at the convocation of the University of Chicago this fall, Prof. Bruce, of Glasgow, Scotland, referring to the divisions which are weakening the church and to the conditions of restored union and power, said: "Sacramental superstition must die out, and the overweaning love of dogma; and in place of these two idols of the past must come: Devotion to the kingdom of God, a passion for righteousness, a resolute purpose that God's will be done.

"My ideal therefore for the future is not a church without a creed, or a theology or a philosophy, or regarding these things as idle incumbrances. I desiderate a church possessing all these, but knowing better what to do with them than the church of the past; using them as ideals, not as compulsory ordinances; as goals, not as starting points; as symbols and means to advanced fellowship, not as conditions of admission to her communion or even to the exercise of teaching functions."

Has the Liberal Congress, or any liberal denomination ever stood for anything more catholic or more revolutionary than that? Is it not, indeed, the very soul and essence of all liberal movements today; and is it not precisely the end for which the Congress was organized; the end to which we have labored together; the end, in fact, which in a small degree we have together accomplished?

But here are some more pointers:

Representing a secular view of the religious situation the Boston *Transcript*, in a recent article said: "The late American Congress of Liberal Religious Societies at Chicago is the creation of the absolute mental liberty that is going up from all the churches. It is not to be discouraged by the tirades of the conservative element. * * * * Every Christian conference has demonstrated the necessity of doing away with denominationalism, in so far as it is used to encourage a biassed and unhealthy impression of religious truth."

Liberals too recognize this truth and its tendency. In his report to the American Unitarian Association last year, the superintendent for the Middle States, speaking of one church in his district, had this to say: "This Cedarville experiment is peculiarly interesting in that it seems to be a successful attempt to solve the country church problem by bringing practically all the people of the town into one unsectarian church by uniting them on the essentials of religion and ethics, while sinking all minor differences. The society now has a membership of over one hundred and fifty, and seems in a fair way of demonstrating that the country-church problem can be successfully solved by substituting the unsectarian for the sectarian spirit. It is to be hoped that the experiment will become the inspiration of many similar undertakings in the religiously impoverished country towns where sectarian divisions have hitherto divided the people into such small groups that none is able to maintain a vigorous and efficient church."

And Rev M. J. Savage, in a letter to the *Christian Register*, last August said: "As it is a scandal to have two or three orthodox churches antagonizing each other and struggling for existence in a town not large enough for the adequate maintenance of more than one, so it is equally a scandal to have an Independent, a Universalist, and a Unitarian church all trying to live in a place where one could better do the work. Under the guidance of the Congress, a union of all liberal forces in small places ought to be brought about, letting the majority decide as to method and name.

"If these two ends—the general one of protecting liberal interests in the whole country and of helping on the practical union of fragments of societies in small towns—could only be reached, the existence of the Liberal Congress would be more than justified."

These several views are significant in that they all focus at the same point, namely: the futility of mere denominationalism as a basis for greater influence in the thought and life of the world, and the necessity of a union, not in creeds or names of doctrine or controversial import, but in the practical work of promoting truth and of helping men to more rational and reverent living.

They mark the revolt against the antitheses which now divide and weaken the religious forces of the world and in favor of the synthesis of those forces in the practical work of making saner, stronger, sweeter and purer the lives of men.

It is as a medium for such a synthesis in work that the Liberal Congress has been organized. It does not offer, it never has offered itself as a medium for a synthesis in beliefs—that is neither possible nor desirable—and that it is a practical medium for such a synthesis in work has been demonstrated this year in our Illinois experiment.

Where then arise the missionary problems I am supposed to discuss?

We are charged, you say, with starting a new denomination made up of churches calling themselves Non-Sectarian. Why, that is not *our* problem! That is the problem which each new church organized under our auspices must solve for itself. Nothing in our declarations, our laws or our methods, advocates, claims or gives to any man or body of men any jurisdiction whatsoever over the churches thus organized. Our sole aim is to gather into one working body the fragmentary elements or all liberal faiths in a given community. To attempt organization on any denominational basis or under any sectarian name would be to attempt again the impossible task of uniting people in names or beliefs of controversial or theological import. Our work is not that. *It is the bringing about of a synthesis in a purpose*—not in a creed or a name, not even in the name Non-Sectarian—and having done that we leave to the new organization the problem of what shall be its name and what its fellowship. If it chooses one of the existing denominational names, it is still as welcome to a share in our fellowship and work as any Unitarian, Universalist or Jewish church already existing and aiding through this Congress in its organization.

Nay, says one, but in this way do we gradually build up liberal churches which will not take the namen or claim the fellowship of the existing liberal denominations. They will fellowship with the Congress only and thus practically build up a new denomination.

But again I disclaim that this makes it, in any sense, *our* problem. It is really then the problem of the liberal denominations. Here is a definite work which, confessedly, needs to be done; an altogether new field which lies fallow and is running to waste. The denominations are not cultivating it and we are. That is the fact. If the new born liberal churches choose of themselves to forego the manifest great benefits to be gained by allying themselves with one or an-

other of existing liberal denominations, it must be either because they have not heard of them or, having heard, because they have decided that the benefits to be gained will not compensate for what would be lost by so doing; both of which reasons are wholly outside of our domain inasmuch as they arise out of conditions for which we, as a Congress of all liberal faiths, are wholly unanswerable.

Well then, says still another, the problem is how to bring in the liberal denominations as organic wholes and not as dismembered parts.

Why bless you, my friend, that is not *our* problem. It is one which the several denominations must solve for themselves. We cannot possibly solve that problem for them. To attempt to do so would be an impertinence they excusably might resent. Nay, it would be the one step which would forever mar our ideal. It would be the first step towards the very thing the denominations fear; the very thing for which they are said to mistrust us. It would be the inauguration of the Liberal Catholic Church—a new denomination indeed— in which Unitarian, Universalist, Jew and Independent would eventually be swallowed up, were the idea ever carried out.

If the liberal denominations desire to come into the Congress as organic wholes, there is nothing to prevent it. They can come, elect its officers, amend its laws and make it what they will. If they do not desire so to do, nothing that the Congress can do in the way of devising plans or even arguing the question with them will make them desire it any more then they do now. There is nothing the Congress can do, in the manner of calling Constitutional Conventions or in the way of suggestions which look towards an invasion of their several autonomies, that would not be regarded by the denominations as gratuitously officious and arouse even greater suspicion and distrust than now exists. The *Christian Register* of July 4, probably voices the prevailing sentiment of the denominations considered as organic wholes when it says: "It is both a wise and a strong instinct which tells each one to cling to the organization it has, and forbids it to exchange that for any new form of union, whatever theoretical gains may be promised, because of the uncertainties that beset such an experiment. These organizations are the fruition of great labors and sacrifices. They are filled with sacred memories and traditions, which constitute a large measure of their power; and they constitute in the hands of those who have charge of them a very sacred trust. * * * * *When it comes to the surrender of what has been built up by long and costly effort as a means of good to all the world, the certainty of something better must be very clear to free one from the charge of foolish recklessness."

We may be very sure, my friends, that those having in charge the administration of the missionary funds of the great liberal denominations will not consent to have the administration of those funds pass into the hands of an organization they cannot control. But even were they willing, the initial step to such a confederation should be taken by those missionary bodies themselves and by no other.

I repeat that how and to what extent the denominations shall become organically confederated in the Congress, or any other body, is their problem, not ours. The Congress is theirs to use if they so desire and will. The door is open and there is ample room for all. Every liberal denomination and those of no denomination are therein represented as "dismembered parts" and each is equally welcome to our fellowship in the synthesis of purpose. They will be equally welcome whenever they get ready to enter as "organic wholes." Further than this toward organization the Congress cannot go without jeopardizing its ideal and arousing suspicions which can never be allayed.

This whole subject has been made needlessly complex by continual reference to the liberal organizations already existing. Let us have done with that. It may, and indeed should be conceded that they are necessary. I quite agree with the *Christian Register* when it speaks of them as "the fruition of great labors and sacrifices," and of their trust in the hands of those who direct them as "a sacred trust." It is indeed so. I think also that it is impossible for anyone to measure the great good which through their works in the missionary field, in the publication and distribution of liberal literature in the nurture of weak churches, and, indeed, in every branch of their several activities, has been accomplished for the cause of religion and for human progress and human welfare. That there is yet a great work for them all to do, a work that they can do and ought to do is also beyond question. There are great and sacred interests which they conserve, and which to surrender into any other hands not entirely in sympathy with them, not in every respect as capable, both in knowledge of the facts and in practical administrative wisdom, as those which now direct them, would be worse than foolish recklessness—it might be even a culpable betrayal of sacred trusts. For one, I honor those who administer these trusts for the fidelity they show by their works. Even though I do not think them always wise, still I do not think the American Congress of Liberal Religious Societies, however constituted, could administer them any better, and as a Unitarian, I shall be opposed to any plan looking toward that issue. We need the denominational machinery to care for the interests already organized and for such others as can yet be organized on the denominational bases.

But today *I plead for the Liberal Διασπορά* = the isolated and unorganized liberals all over our land. Here there is a lot of unused and unorganized power going to waste, simply from neglect, which might be turned into channels of usefulness that not only would make the cause of liberal religion one of the most potent factors in our modern thought and life—a cause to be respected and reckoned with not merely in some few thousand churches scattered here and there, but in every village and hamlet, in every social movement—but which would tell immensely in human development, in all that makes strong and enduring the life and institutions of our social organism; a power which once set in motion would send a thrill of stronger faith and conviction all through society.

There is scarcely a village, and certainly there is not a city in this country where there are not one or more men and women of excellent character, good minds, kind and generous impulses, whom all their neighbors recognize as amongst the best people in the community; but who do not and cannot share in the religious thought and experiences of their neighbors because they have ceased to believe in the dogmas upon which such thoughts and experiences are based. They are regarded as heretics, infidels, atheists or whatever other name expresses their separation and religious loneliness. Many of them are people of power, and they command, in other matters, much local influence. But simply because they are so alone in their thoughts, so different from their neighbors in their religious experiences, they do not often give expression to those things which lie so deep in their minds and hearts. If they do speak of them, it is as though they spoke in a strange tongue. They are misunderstood, misrepresented and perhaps reviled. They are regarded as peculiar, "cranky" and as standing alone in such opinion. They are not infrequently the targets of sarcasm, insult and abuse from orthodox pulpits. Many of them, too, do not know, and there is nothing in their environment to call out or develop the representative and constructive side of their faith. What religion they have is purely negative and for that reason uninspiring even to themselves. Some of them are Unitarians, some Universalists but most of them have no denominational allegiance, and, what is more to the point, care for none. Others are the Jews and what is their situation and isolation in such communities is too well known to require comment. There are not enough of any one of these to make up a congregation of their own faith and so they do not attract the attention of the denominational bodies. Very likely there are not enough altogether in any one town to make up a self-supporting congregation even on an unsectarian basis. But taken in the aggregate they make a very large and respectable number, running up even into the thousands, of social units which is capable of exerting a wide and commanding influence for those things which they all as well as we hold dear, if only they had some common medium through which to act.

If now you ask me what are our missionary problems, *I point you to these unorganized and isolated liberals of our land; to this wasted liberal energy.* If I understand the Congress idea at all, it is to these that we have addressed ourselves. Our problems are their problems.

Properly speaking we have but one missionary problem, namely: how to do the work we have set out to do? How shall we proceed to weld these dispersed and isolated forces into one compact, purposeful, representative working body: one in which all these diverse elements can be united in good fellowship, in the utmost mental freedom, on the simple basis of a common purpose to help themselves, to help each other, and to help the world in the attainment of the best thought, the best faith, and the best life of man. That, friends, *is* our problem and no one else will or can challenge our right to it. Certain am I that only as we keep that one question steadily before us; refusing to be led into any by-paths of discussion over forms of ecclesiastical organization; or stampeded by any hue and cry "new denomination"; or to have effort paralyzed by what opinions the liberal denominations as such will have of us, shall we merit the confidence of those whose great need we recognize and seek to minister to, or win in the end the respect, the confidence and the co-operation of the organizations which now eye us askance. If we wait upon the latter, we shall neglect our duty to the former—for the fact that we recognize their need makes it our *duty*—and the denominations will never give over the idea that their existing machinery is equal to all the demands of the missionary field except by repeated, practical examples of the superior efficiency of a co-operative plan, such as ours, as shall bring them eventually to a confession that the antiquated and wasteful methods they now use are inadequate, and to the adoption of the machinery which, by that time, we shall have perfected for them. Our problem, then, is how are we to do this work? This question resolves itself into two others: one concerning the way, the other concerning means.

First, the way.

We must put not one man but a number of men into the field. They must be

men who understand the spirit and purpose of the Congress so well that they will give not the least occasion for the charge of interference with denominational interests. They must be capable of carrying on the work of extending the liberal propaganda along high and constructive lines, and, at the same time, must possess the ability to organize. The missionaries—prophets is the better word—will go from place to place, small towns, large towns and cities alike, under direction of the missionary committee, but having wide latitude in matters requiring their personal judgment, preaching, on week days and on Sundays, the common gospel of all liberals wherever they can get a hearing, and following up their public utterances with private personal work and solicitation. As far as possible they should keep their field within bounds that will admit of the maximum of attention with the minimum of travel. Their effort should be to gather these isolated liberals of the small towns and cities in their territory—be they few or many—into a common association, which should be under local management so that it be wholly independent and self governed; but the autonomy of each local center should in every case be guaranteed and preserved.

These associations should be encouraged to seek representation in the deliberations of the Congress and also in the denominational bodies, if any, with which they find a natural affiliation. Should any one center in a given district develop enough interest and strength to be self-supporting and to employ the whole time and attention of one person as minister, he should be secured with all expedition. In selecting such a person the choice of the people to be served should alone be considered. If they want a Jewish minister, he should be secured; if a Universalist then such an one; if a Unitarian, or an Ethical Culturist, or an Independent, a radical or a conservative, then such.

In such work the present policy of sending out liberal lecturers could be continued for the purpose of developing new centers of interest, of supporting the missionaries with the influence of well known speakers of different faiths, and of sustaining interest at points where no missionary has yet been—but organize, organize, organize, this idle energy should be the practical outcome of all our efforts.

This is only a rough outline but it gives an idea of what I have in mind. Details could be arranged by the missionary committee as the occasions demanded, and be made to accord with the general plan as well as to fit the particular case.

Next, the means.

In the first place, the work should be under direct control of the General Congress. To the carrying out of this plan it should devote the most of its funds and energies for the next few years; dropping to a subordinate place, all side issues such as a common headquarters, a Congress organ and a training school for ministers. Center your efforts on the propaganda and the others will soon follow in natural order. Create a demand for ministers and you will find candidates clamoring for the training school. When they clamor, the funds will come. Create a constituency for your organ and you will be able to get it. *But the Congress will get no funds until it shows a determination to go to work and do something which shall carry out in a practical way the ideas it professes.* Let it "be the thing it meant" and the funds to support its work will flow in. If will not require much money to make a beginning. By the plan I have outlined, two men could be kept in the field for one year at the cost of one man by the old method; and at the end of the year greater results could be shown.

How so? In this manner.

Let the Congress missionary be assured of support to the amount of $750 for one year. With that sum he can begin his work of preaching, advertise the scheme, find his territory and effect a preliminary organization. In six months he can have, as many local centers as one man can or should look after, organized into an association which could easily be made to pay him at least another $750 for his labor. By the end of the year he should be able to have the organization on a financial basis that would be practically self-supporting and would realize him at least $1,500 or $2,000 annually thereafter.

Recollect: *this work is amongst the isolated liberals in a definite district comprising not only those in the large but in the small towns as well.*

It is thoroughly practical. Take, for instance, any two counties in Northern Illinois. A good live man could find in them from one hundred to five hundred persons, outside of places where there are liberal churches and amongst those unaffiliated with any church, who would pay an amount averaging $20 each annually for the support of such a work and a membership in such an organization. This is no theory but a fact which is being proved today in my own county.

Now that is what I call utilizing our waste liberal energy. *At present the same persons, the same energies, the same money are entirely unused for liberal religious purposes. Some of it is being diverted into orthodox channels to be used against us and the liberal cause.*

The same conditions which exist in this State, to which this new movement in Freeport, my own church at Streator, the new churches at Sterling and Princeton, and other places bear witness, will be found existing in all of the States in the Central West, and, I believe, in the Middle States, too. With only $5,000 the Congress could put six such men into the field and at the end of one year be able to report six strong, self-supporting, representative, liberal religious associations in different parts of the country, each representing a constituency of upwards of two hundred souls, comprised within from ten to twenty local centers, and each in time becoming contributory to the fund for extending the same benefits to other districts similarly isolated and, now, running to waste for want of cultivation.

Furthermore, in the larger towns there would inevitably, and in the nature of the case, arise within two or three years strong, vigorous and self-supporting churches which would require the whole time and attention of some man or woman, and so the ranks of the liberal prophets would be kept growing at nobody's loss and everybody's gain. Besides, such churches would naturally become financial contributors to the general cause. But what to my mind is of far greater value are the influences for the cause of rational, free and progressive religion which would flow from these centers and reach out into even the remotest places to strengthen not only the Congress but every liberal denomination and organization in the land.

We cannot too highly estimate the value of such small influences. Even in those places where the isolated liberal is not now understood, where, even, his views upon religious matters are regarded as disreputable, with such an association as I have described back of him; with the moral support of well-known persons throughout the adjoining country whose names would be connected therewith; with frequent and able presentations of the constructive side of the liberal faith; with more ready access to our literature, the strange new ideas would first be listened to with more tolerance, then with respect and by some with longing and even affection.

Just contemplate for one moment, please, the sensation of finding liberal religion regarded as respectable in a small town!

In just three years, in my own city, where when I first spoke our message scarcely twenty persons would venture to come out and hear it, where business men actually felt timid about listening to a liberal presentation of religion for fear of a pious boycott, today the whole subject is freely and fearlessly discussed and listened to, and in the environment we were able to give it last year this Illinois Congress was born. It has been a matter of intense interest to trace the widening circles of influence extending gradually, from the little handful of people who attended the first meeting in an upper chamber, throughout the whole city, and far out into the smaller villages in that and adjoining counties.

The same is true at Sterling, at Princeton, and, I doubt not, here at Freeport, too. The same will be true of every center where there is a liberal organization. Now multiply that by as many more local centers—not churches necessarily but little groups of earnest aggressive liberals—as might be organized in the course of a few years by the plan I have proposed, and how many years would it be, think you, before liberal religion would be as familiar as Methodism, and far more potent in the thought and life of the world?

Know you not that the power of the Almighty is in our gospel? It needs only that we should open the channels through which it may pour heavenly benefits upon the people.

I have spoken only of visible results, what it would mean to those isolated ones, to others who do not yet know what our religion is, to others still who think there is no religion that is good for anything—what of hope, of new life, of strengthened faith in life's goodness; what of redemption from the barrenness of mere negation; what of liberty, of culture, of awakening; what for truth, for righteousness; what of tender and helpful associations; what of all the fullness and gladness and uplift which comes with religion unfettered by dogma, unblighted by pessimism, untrammeled in fellowship—these are the untold and invisible good which cannot be estimated but which we all know are the certain results of such work, and *these are the tremendous spiritual energies which today are lying unused, but which, harnessed, might be sent coursing through society to work the greatest revolution in thought and life the world has seen in twenty centuries.*

Can it be done?

It can if we can obtain the money to begin with. That some of the money must come from churches who now are helping to carry on denominational missionary work is true no doubt. Whether they will aid the Congress is not for us to determine. Ours it is to say whether this commanding task shall be undertaken. The denominational churches must decide for themselves whether the work is of such a character that it commands their sympathy and means, or whether that carried on by their respective missionary organizations is of more commanding importance and worth. For one, I do not fear the issue. I do not believe the liberals of this country are ready to say that purely denominational extension is of superior importance to a wider reaching human interest such as this.

The co-operative plan is the superior one and will inevitably yield the larger, more enduring and more influential results. It is also the more economical both in cost and

energy, and it will bring about not only the, confessedly, desirable union of all the liberal forces in the towns, but also the remoter, more isolated liberals in village and hamlet and on the farm. It will unite their interest, their funds, their energies, their influence, which hitherto have been unused, and will organize them into an active, aggressive and far-reaching working force which will make for the growing good of the age, confer a reflex benefit on every liberal church and organization of whatever name or creed, and be a positive benefit to the causes they all are mutually laboring to advance.

If, as a result, contributions to denominational missions fall off, that is their problem, not ours. They must then amend their methods and adopt ours or something approaching it. That such will be the result I do not doubt; and even though they do not come into the Congress as "organic wholes," if they will so conduct their missionary enterprises that the organizations fostered by them shall be truly representative of all the liberal elements in community, and so, standing for the things which unite instead of divide men, which call out what is best and most fraternal in mankind, become a common center for all the energy and influence there that can be mustered for the general cause of liberal religious thought and life, then surely we should all be able to rejoice together in that.

This, then, is my plan for the solution of all "Our Missionary Problems." It may not be the best but it is coherent and definite enough to provoke discussion, and it has the additional merit of being at this moment tested in a practical way and with good promise. The present test needs only a little capital back of it to assure a local success in La Salle County, Illinois.

To sum up: Our problem is how to carry out the idea of the Congress. My solution is to go to work and do something. *Organize and make potent the unused liberal forces of the country which the denominations are not reaching.* Let us drop our parleying about whether we are or are not starting another denomination. Let us get together in the divine synthesis of a high and holy purpose and together accomplish this thing we should all like severally to see accomplished.

"Let our God's praise
Go bravely through the world at last! what care
Through me or thee?"

"When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?"

—*Trench.*

An easy thing, O Power Divine!
To thank Thee for these gifts of Thine—
For summer's sunshine, winter's snow,
For hearths that kindle, words that glow;
But when shall I attain to this—
To thank Thee for the things I miss?

—*T. W. Higginson.*

LET us send your friends a sample copy of this paper.

IF we are of the right metal, the man who seeks to weaken us is the very man who strengthens us.

READ the inducements offered on page 704 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Goodness finds strength where pride only meets despair.

Mon.—He who loves is rarely alone, and even when so he is happy.

Tues.—We are created for a life of reciprocity.

Wed.—The road of duty is long, rough, and bounded by no horizon but death, which is perhaps only the repose of a single night.

Thurs.—In renouncing all compassion, as well as all human glory, a celestial strength comes to aid.

Fri.—A great career is but a heavy cross, and glory is a crown of thorns.

Sat.—The arts have their birth at the foot of the altar. Music and poetry are the highest expressions of faith.

—*George Sand.*

"Good-By—God Bless You."

I love the words—perhaps because
When I was leaving mother,
Standing at last in solemn pause,
We looked at one another;
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me.
She put her arms about my neck,
And soothed the pain of leaving,
Aud, though her heart was like to break
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me;
But kissing me, she said good-by,
And asked our God to bless me.

—*Eugene Field.*

Pointers to Success.

During the late civil war in this country, a general of the Union army was sent with an army to invest, and if possible to capture, a fort held by the Confederates. He did not succeed, and later, in an interview with President Lincoln, he told the president the great obstacles which prevented him from succeeding in his undertaking. Mr. Lincoln listened patiently, and then, with a quizzical smile, he said: "Well, general, you have not mentioned the greatest difficulty of all.' "Why, what is that?" said the general. Mr. Lincoln replied, "You did not believe that you could do it!" A few days later Mr. Lincoln's words were proved true, for another general, who had succeeded to the command, took the fort.

The above true story illustrates a truth that may be seen in a thousand ways. The man who succeeds is the one who believes he can succeed. A discouraged person is half defeated at the very start.

We once had the experience of swimming in the ocean, —or in the surf, as it is often called, for the waves come tumbling in as high as a man's head. It was very different from swimming in still water, and for a while we were puzzled to know how to swim. We found that we must either go over the breakers, or they would go over us. The only thing to do when we saw a big wave coming, was to make a great effort, and go over it. Otherwise we were half smothered under a crushing weight of water. This principle holds true in regard to other things. We must either go over our trials or sink under them. It is always best to go over them, and if we put forth our best efforts, we shall generally succeed. But if we do not believe we shall succeed, it would be a wonder if we make any progress.—*Youth's Instructor.*

THE newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families, and in order to ascertain the real number of children in the district the school officers resorted to an ingenious measure. Two monkeys were gaily dressed, put in a wagon, and, accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work; distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the school about two hundred boys and girls.—*Our Dumb Animals.*

MOUNTAIN climbing is better than hammock swinging for him who would gain strength and develop his muscles.—*S. S. Times.*

THE following has no local habitation, but is certainly universally applicable:

"A bird, a man, a loaded gun,
No bird—dead man,—thy will be done."

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A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Freeport, Ill.

There was an excellent audience present last Sunday evening. The secretary spoke on "Reflections Suggested by the Close of the Year's Missionary Work." The central thoughts were, the nature of universal religion and the best method of teaching it. The Christmas social on Thursday evening was a great success. The Sunday School now numbers fifty. A. N. ALCOTT.

La Porte, Ind.

The Sunday evening services which have been held regularly here for the last three months have been growing in interest and in the numbers of the attendants, and a desire has been expressed to have some sort of Sunday classes. Consequently those interested in such work stopped after the service last Sunday evening and decided to meet at the church next Sunday morning to see what could be done towards organizing one or more classes.

Manistee, Mich.

The Liberal Sunday School has been started here again by Mr. Byrnes, and we see from a recent daily that over sixty of the school children attended the Christmas festivities, which included the arrival of a Santa Claus and the distribution of presents.

Sterling, Ill.

The esteem and love which Rev. Seward Baker had won for himself in his nine month's pastorate at this place have been abundantly shown since the distressing accident which befell him Dec. 16. A subscription paper has been circulated and a public entertainment given for his benefit, and we understand that over $700 have been thus raised. One of the dailies thus refers to the entertainment:

"Four hundred of Sterling's best citizens, men and women, gathered in a public hall to listen to sweet music and literary gems at an entertainment for the benefit of one universally esteemed, was a sight last night that made every heart in the assemblage at the Academy throb with rejoicing over a demonstration of the brotherhood of man that was felicitous. Such things are fitting and proper and it is well that they should be."

Notice.

If the subscribers to the NEW UNITY, who are sending the paper to me, will give their address in full on the first page of the next paper they send, it will be a help to my post-office work. I could use a score more copies of this paper to good advantage. It is most excellent and helpful. If you are tempted to destroy or leave unused a single paper, REMEMBER ME and the POST-OFFICE MISSION.

JOHN S. BROWN,
Lawrence, Kansas.

The Study Club.

Knowledge is Power.

Unitarian Union of Young People's Religious Societies.

At the conference in Washington, in October, several meetings were held to consider the creation of an organization which should include all the young people's societies now existing, and also encourage the establishment of new ones. As a provisional name, the title Unitarian Union of Young People's Religious Societies was accepted: a final choice of name will be made when matters are more matured. The time is certainly at hand when the question is pressed home upon our denomination, "What shall we do with our young people?" Good work has been done by the Guilds, Unity Clubs, Fraternities, Lend-a-Hand Clubs, and similar movements. There is lacking, however, a common ground of action, and a central spirit of enthusiasm. Our forces are scattered; our results are not in proportion to the size of our efforts.

Believing that it is possible to make a great improvement in this condition of things, a committee was chosen at Washington to send out an appeal to the churches of our denomination. We submit to you the necessity of acting in this direction. First, if there is no young people's organization in your church, will you not take steps at once to organize one? Second, if something already exists, will you not indicate your willingness to join this larger organization which we now propose?

With regard to the first suggestion, the aim should be to make religion the leading consideration. The society should be avowedly a religious society for the young, with some simple order of opening and closing the services, though the objects considered at the meetings may be purely literary or scientific or philanthropic. The purpose is not so much to talk about religion, as to gather in the name and spirit of religion for mutual interchange of thoughts and feelings on such topics as touch the life of the young. Everything should converge on the double purpose of maturing character and strengthening the church. As to the second suggestion, there will be no need of abolishing the names and characteristics of the organizations already existing. If you have some young people's society bearing a name which you wish to preserve, keep it. Simply indicate your willingness to join the national body. You will then be the "..... of the Unitarian Union of Young People's Religious Societies."

A statement is to be made on Anniversary Week in Boston from a committee appointed by the Guilds and Unity Clubs. It is desirable that the committee appointed at Washington, and indorsed by the National Conference, should have something to report before that time. Action cannot be taken on Anniversary Week unless sufficient returns have been made to show what is desired on the part of our churches.

In conclusion, we beg leave to say, that in our judgment this is one of the most important movements which our denomination has seen. If the opportunity is improved, we shall gain greatly in church life and denominational vigor. We can in this way keep our young people, gain others, train them all in the belief and traditions of our own faith, and in manifold ways increase the strength, numbers and extension of our cause.

Accompanying this circular are some hints as to the best methods of forming new societies.

EDWARD A. HORTON,
GEORGE W. STONE,
ALLEN W. GOULD,
Committee.

Replies to this circular and correspondence should be sent to the chairman,

REV. EDWARD A. HORTON,
25 Beacon Street,
December, 1895. Boston, Mass.

The Study Table

HISTORY OF THE PEOPLE OF ISRAEL, from the Rule of the Persians to that of the Greeks. By Ernest Renan. Boston: Roberts Brothers.

This fourth volume is the last but one of this unique history. Herein is related the story of the arrival of the exiles at Jerusalem, their destitution there, the re-establishment of divine worship with new laws of ritual, the rise of the high-priesthood, the building of the city walls, the promulgation of the law, the last gleams of prophecy, the influence of Persian thought, the decadence of Jewish literature, the beginning of proselytism, the growth of the teaching of the necessity of rewards in a future life, the national uprising under Judas Maccabeus, the teaching and influence of the Book of Daniel, the restoration of Jewish worship, the reign and death of Judas Maccabeus, the tortuous current of events to the captivity of Jonathan, 143 B. C.—all this, and much more is told with the same keenness of reflection, brilliancy of generalization and fascination of literary style by which readers of the former volumes have been charmed. The translation is far better than that with which the series of volumes began and the page is clear and legible. This fourth volume fills its place in the most interesting history of Israel yet written. G. R. F.

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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Taylor ought to be known as he desired to be, as a poet, one of the truest, sweetest, strongest, in American literature. He said to me once, "I wish hereafter to be known as the poet of evolution." There he was writing that wonderful drama Deukalion; and he read me passages from the fresh manuscript. I can hear him yet. Dear Taylor! He was genuine, simple, delightful. These books are worth your money, my reader, especially if you are one who loves that religion which reaches out to save the farthermost. Taylor was a cosmopolitan Christian. His love knew neither Jew nor Greek, bond nor free. Deukalion is one of the grandest poems of progress and hope ever written. E. P. P.

A GENTLEMAN VAGABOND, by F. Hopkinson Smith; The Life of Nancy, by Sarah Orne Jewett; A Wise Woman, by Mrs. Burnham; The Cup of Trembling, by Mrs. Halleck Foote. Published by Houghton, Mifflin & Co.

A bunch of novels lies here that can be placed on our family shelves with the surety that every one will do good. I am glad to say we have one great publishing house that has not been tempted to republish for money a lot of European sensualism. Houghton & Mifflin's catalogue is an American catalogue. They have done more than any other firm in America to foster American literature. Their catalogue is that of almost a complete library. E. P. P.

Do you know Tiffany? I am sorry if you do not. He is one of the best, broadest, truest men in the American pulpit. Did you read his letters to the *Register* when he made a tour of the world? If you did not here they are in a dainty delightful book, "This Goodly Frame, the Earth," and you will do well to read them at once. I do not know a book of travel so witty, so genial, so cosmopolitan, so instructive for the last five years. Yet all the world is writing books of travel. E. P. P.

THE Christmas Number of *The Art Amateur* is replete with valuable practical material in every department of art work, and contains special articles suited to the season. The picture of the old fiddler, which is this year the attraction of the news stands throughout the country, is from the famous picture by J. G. Brown, entitled "A Sad Heart, but a Merry Tune." Even more valuable to the art student is the striking study of "Fleur-de-Lis," in water colors, by Frieda V. Redmond, shown in progressive stages of painting, like the companion panel of "American Beauty Roses," issued with the October number. Examples of decoration in the supplements are numerous and seasonable—china painters and wood carvers especially are given a rare treat. It is not easy to imagine a more suitable holiday present for an artistic friend than a years' subscription to this magazine. (MONTAGUE MARKS, Publisher, 23 Union Square, New York. 35 cents; $4.00 a year.)

THOUSANDS of persons to whom the name of the Smithsonian Institution is familiar, but who know little or nothing of its origin, will be glad to read the account of this establishment which Dr. Henry Carrington Bolton is to give in Appleton's *Popular Science Monthly* for January and February. Both articles will be illustrated, the first containing views of the exterior and interior of the building, together with portraits of Smithson

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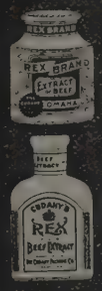

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and the three secretaries which the Institution has had. Mr. David A. Wells will continue his account of Tax Experiences of the Federal Government, devoting especial attention to the reforms in internal revenue taxes made immediately after the Civil War, and some of the curious facts that they brought to light. Under the sarcastic title, Scientific Temperance, President David Starr Jordan will contribute a scathing denunciation of the women reformers who have forced most unscientific and ill-proportioned requirements as to the teaching of the physiological effects of alcohol and narcotics into the school laws of many states. There will be an account of what was done by The Fifth International Prison Congress, held in the summer of 1895 in Paris, contributed by Samuel J. Barrows, secretary to the American delegation.

Newest Books.

A DORIE REED. By Zitella Cocke. Boards, 75 cts. Boston: Copeland & Day.

DUMB IN JUNE. By Richard Burton. Boards, 75 cts. Boston: Copeland & Day.

STORY OF RELIGION IN IRELAND. By Clement Pike. Cloth, 174 pp., 1 shilling. London: Sunday School Association, Essex Hall, Strand, W. C.

KARMA. A story of Early Buddhism. By Paul Carus. Printed on Japanese crepe paper and illustrated in colors by Japanese artists; 75 cts. Chicago: Open Court Publishing Co.

ISRAEL AMONG THE NATIONS. A Study of the Jews and Anti-Semitism. By Anatole Leroy-Beaulieu. Translated by Frances Hellman. Authorized edition. Cloth, gilt top, 386 pp., $1.75. New York: G. P. Putnam's Sons.

THE SECRET OF MANKIND. With some singular hints gathered in the elsewheres or after-life, from certain eminent personages, as also some brief account of the planet Mercury and of its institutions. Cloth, 416 pp., $2. New York: G. P. Putnam's Sons.

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Miscellanea.

Death of Stepniak.

Serguis Stepniak was killed by a passing train while walking over a level railway crossing at Chiswick, England, on Dec. 23.

Serguis Michael Dragomanoff Stepniak—his pseudonym in full—the most feared Nihilist in the world, dies carrying the secret of his identity to the grave. For twenty-five years he was one of the best-known men in Europe, yet none knew him. He was the recognized leader of the Nihilists, but was not manager of the bomb-throwing campaigns. His efforts were along the line of moral persuasions and appeal to the intellect.

His whole life was enshrouded in mystery and none, save perhaps a few, could say whether he ever participated in physical force plots, although often suspected. But it is certain, in later years, he looked with less favor upon radical measures and frequently spoke against them. Yet he did not disguise his sympathy for the slayer of the late Czar.

Stepniak means, literally, "the son of the steppes," and he admitted it to be an assumed name. He is supposed to have been born in 1841 at Hadjatsch, in the Ukraine Mountains, and to have come from a seminoble family descended from the Cossacks of Little Russia. From 1859 to 1863 he was a student at Kieff, and published several works during that time, were prohibited by the government in 1862. In 1870 he became a professor at the University of Kieff, but

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It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

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was removed from his chair by the government three years later.

He was exiled in 1876 on account of his criticism of the system pursued by Count Tolstoi, one of the Ministers of Justice, and he thereupon settled in Geneva, writing various popular works in the Little Russian dialect. He began to work hard for the establishment of equal political rights in Russia, and declared against socialism as well as absolutism. Some of his principal works are: "The Turks Within and Without," "Tyrannicide in Russia," and "Little Russian Internationalism." He has also contributed much to the magazines on the Eastern European peoples. He has written as well works on the ethnography, history and literature of Little Russia, and with M. Antonowitch has edited a collection of "Little Russian Folk Lore."

Stepniak came to the United States in December, 1890, on a lecture tour, for the purpose of arousing sentiment against Russian despotism. In London he was constantly watched, and a number of attempts were made to carry him off. The personal appearance of Stepniak was a strange combination of fierceness and amiability. He was six feet tall, heavily built, and wore a bushy beard, but was winning in manner. He had a high, intellectual forehead. He spoke English fluently and was master of a number of other languages.

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Population of Canton.

In a recent census taken by order of the viceroy at Canton, the inner and outer cities are shown to contain 481 streets and lanes, 24,962 houses, 233 temples, 107,035 males and 53,975 females. The eastern suburb has 123 streets, etc., 7,627 houses, 61 temples, 23,738 males and 14,812 females. The western suburb contains 875 streets and lanes, 43,942 houses, 226 temples, 192,249 males and 87,355 females. The southern suburb contains 65 streets, 3,476 houses, 33 temples, 13,372 males and 6,402 females.

Altogether there are 336,754 males and 162,544 females, 80,007 houses and 553 temples. There is also the boat population, which, sixty years ago, numbered 80,000, giving at three persons per boat—much too low an average—a population then of 252,000. This number must be now largely increased, and 350,000 to 400,000 would probably be nearer the mark—children are not included probably. This brings up the population to 1,000,000. In sixty years this population should nearly have doubled itself, and the estimate now given by foreign observers is 1,800,000. A poll tax is levied on persons without house property, and there is a tendency to underrate the number of persons avoiding taxation. The great discrepancy between male and female population is noticeable. It is ascribed to the fact that the wives and families of most of the workers live in the neighboring country villages. The women live in cheap houses in the country, and the girls stay with their mothers till they are betrothed, and then go to their mothers-in-law. While men abound in cities the village populations are chiefly female. Representative male heads of families live in the villages, and there is sufficient adult male labor to cultivate the fields. The brothers and sons go to the city.

Canton is a city of workshops, printers, carpenters, workers in lacquer ware, sailmakers, silversmiths, braziers, workers in ivory and tortoise shell, painters on glass, on paper and on silk; glass-blowers, firework makers, mat weavers, cloth weavers, embroiderers, paper makers, sugar refiners, fan makers, carpet weavers, makers of china ware, of grass cloth and jade stone turners. Of all these trades, women only are engaged in embroidery. In addition, men in China cook, run errands, sweep floors and wait at table. Women only do the washing; hence the marked preponderance of males over females in the city. It may be added that life in the country is much more moral than in the cities, chiefly owing to the family institution being in full operation in the villages.

"Eighteen."

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Going too Fast.

CIVILIZATION is so apt to put its head down and rush ahead with its eyes shut that it does it good to have some one rap it smartly on the nose now and then, and tell it to look up and take notice what it is about and whither bound. It gets many such raps, and takes such momentary notices, some of which it swiftly concludes to be false alarms and downs its head again and butts along as before. But occasionally somebody's "Whoa!" is effectual, and the "Gee!" or "Haw!" that follows has a perceptible influence in changing the direction of the monster's course.

Somewhat in the nature of such an admonition was the paper lately read by Professor Flinders Petrie before the British Association, in which he warned the wise men of Great Britain that civilization was a progressive growth which must develop naturally, and that the results of one sort of civilization cannot often be grafted with impunity upon the stem of another. Professor Petrie says that it is not possible, for example, to make Englishmen out of Egyptians by teaching them to read, write and cipher. The general impression in England and America is that reading, writing and arithmetic are elements of civilization, and that the introduction of them is a sure precursor of increased intelligence and power. That may be true here and in England (though it is not undisputed), but it seems that it is not generally true in Egypt. Dr. Petrie, who is an accomplished Egyptologist, declares that in every instance that has come to his notice, the Egyptian who has had reading and writing thrust upon him has acquired them at the cost of health and intelligence, and has turned out to be half-witted and incapable of taking care of himself. Teaching of that sort does not develop the ordinary Egyptian, but stunts and eventually kills him. Dr. Petrie declares that the civilization of Europe is a curse to peoples who have not the stuff in them to endure it, and who have not been educated up to it by centuries of training. "No change," he says, "is legitimate or beneficial to the real character of a people except what flows from conviction and the natural growth of the mind. To the feebler

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races our civilization, developed in a cold country, amid one of the hardest, least sympathetic, and most self-denying and calculating peoples in all the world, is death; we make a dead-house and call it civilization. Scarcely a single race can bear the contact and the burden. And then we talk complacently about the mysterious decay of savages before white men." What Professor Petrie would have of his countrymen is that they shall stop trying to force the European system of civilization on peoples which have not had a European development, and try instead to aid the development of such peoples on the lines of such progress as they have made already. He would check the intellectual forcing process which is death to them, and give them something which may lead to fuller life. What his deliverance will be worth when the critics and reviewers get through with it we shall presently see. It seems to be aimed at missionaries as much as at any one else, and no suggestion of an imperfection in missionary methods is likely to get off either in England or America without thorough discussion. But whatever injustice it may do to discreet individuals, it seems a deliverance with sense in it, not too novel to be appreciated, but an authoritative expression of ideas that most of us of this generation have turned over in our own minds. Our civilization often seems too hard, not only for peoples who have not had our training, but for a good many of us who were born and brought up to it.

The stoutest of us are glad to take to the woods from time to time and renew our strength. We know the strain of our own system; we recognize its inconsistencies and hypocrisies as well as its great power and the amazing results of its activity, but we know that it is mighty hard work and abounds over-much in "hustling." Our way seems the way to succeed, but we are not so infatuated with its advantages as not sometimes to suspect that there are other and less strenuous ways, whereby people who do not get on so fast as we may have more fun on the road. Our way si ours and must continue to be ours, for no other would satisfy us; but as for all those other and perhaps lazier peoples, ah, good missionaries who go out to help them, be easy with them and pray do not try to make them too much like us. Get our standards somewhat out of your head for the time! Try to distinguish between what is truly Christian and what is merely European or American! Instead of endeavoring to make the poor heathen precisely like us, will you not rather steer them toward the likeness of what we should be if we were a good deal more like them? If they can learn our virtue such as they are, and a little of our knowledge, and escape the responsibilities that come of having our power and our complicated consciences, what comfortable and pleasant folks they may become, and what a refreshment it will be for us to go and dwell with them awhile from time to time when we are tired.—From "Point of View," in December *Scribner's*.

French Ideas of Women's Education.

The question of the education of women received great attention from the statesmen of the French revolution. Condorcet in his great report laid it down that women had as much right to education as men had, and should be educated in the same fashion. Deleyre, an intimate friend of Rousseau, who sat in the convention for the department of the Gironde, developed a scheme for the professional education of women, especially in the country. "Bring up girls," he said,

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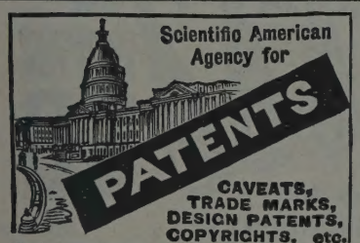

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"separately no doubt, but with the same principal as boys, in the love of their country and of labor; let them learn to honor bravery in order that they may inspire it, and to hate tyrants rather than to corrupt them and be dominated by them. Establish, in addition to primary schools for the two sexes, special houses of education for young girls, where they shall be trained for the domestic work which is their destiny. Instead of classrooms for mathematics, geography and science, open for them classrooms for the teaching of all sorts of needle-work, such as embroidery, tapestry and fine sewing, and even workshops for baking, pastry-making and confectionery, in order that they may learn all that concerns the needs and duties of a household. May the kitchen and the housekeeper's room be open to them, that they may learn the secrets of expense and economy, the arts of dressing food, making jam and pickling, and all the means for living healthy and cleanly with frugality or even with comfort and simple refinement."

The celebrated Theresa Cabarrus, at one time Comtesse de Fontenay, but better known as Madame Tallien, had a different dea for the right education of women. On 4 Floreal (April 28, 1794), this lady sent a letter to the convention, in which she proposed that young girls should be obliged to spend part of their time nursing in the hospitals, which she thought would be the best education for their future happiness as wives, and she expressed her hope that lay women would take the place of sisters of mercy and nuns.—*Yale Review.*

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Song of the Nightingale.

Hark! From the depths of the straggling thicket which skirts the wood there comes now a sound in which there is something curiously weird when heard for the first time and from a distance. It is a bird singing in the night. Clear, soft and distinct, the notes rise and fall in the silence. It is the nightingale; this is a favorite haunt of the birds. It is surprising how far the sound travels; even after a quarter of a mile has been traversed in its direction it is still a considerable distance off. Similar sounds come now from the copses above, but the birds have each appropriated a situation; solitary they sit without changing position, each in continuous song throughout the night. It is the male bird which thus sings to the female as she sits on the nest.

It is only a few steps from the thicket at last, and the songster cannot be more than twenty yards off. You do not wonder now at the estimate of the extraordinary quality of the bird's song, nor that it should have stirred the tongues of men to strophes in many languages. Full, rich and liquid, the notes fall with a strange loudness into the still night. Yet it is not so much the form of the song itself which is remarkable as the passion with which it seems to thrill. Sweet, sw-e-e-t, sw-e-e-e-t—lower and tenderer the long-drawn-out notes come, the last of the series prolonged till the air vibrates as if a wire had been struck, and the solitary singer seems almost to choke with the overmastering intensity of feeling in the final effort.

The stars shine through the feathery branches of the silver birches as you listen; the hoarse bay of the watch-dog still comes at intervals on the breeze; far down the valley burns the red eye of the railway signal; in the distance a coal-train is slowly panting southward, a pillar of fire seeming to precede it when the white light from the engine fire shines upon the steam; but the bird still sings on and on. It is lost in a world in which you have no key; it has not changed its position nor ceased its song since sunset, and it will be singing still with the dawn. Strange infinity of nature! Thus must its kind have sung here while the name of England was yet unfashioned on men's lips, and it was still a pathless wood to the northern Thames. Thus do the birds sing still on the fringes of modern Babylon, oblivious and indifferent to all that men consider the vast import of the seething life beyond.—BENJAMIN KIDD, in the December *Century.*

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THE Christmas *Century* is notable both pictorially and for its literature. Perhaps the most striking and novel illustrations are those by Tissot from his well-known series, "The Life of Christ," which have been seen only in Paris, but which may later be placed on exhibition in the United States. The article on this extraordinary work is written by Miss Edith Coues. Another set of interesting illustrations is by Louis Loeb, the American artist, accompanying an article on "The Passion-Play at Vorder-Thiersee." Vibert's well-known picture, "The Grasshopper and the Ant," is reproduced in the series of pictures now running in *The Century* by this distinguished French artist. A little story by the artist accompanies the reproduction of the painting. This number gives the opening chapters of a story called "Tom Grogan," by F. Hopkinson Smith," with pictures by Mr. Reinhart. "Tom Grogan" is a character which is likely to take its place among the curious and popular contemporary figures

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